

## Athenian News :

O R,

## Dunton's Oracle.

From Saturday March the 11th, to Tuesday March the 14th, 1710.

*The Whipping-Post, or a War with Vice and Error, but more especially with such Authors that (like the British Apollo) are dull, ignorant, false, and impertinent.*

**W**HIPPING Doings! for that *Dunton's Oracle* may be impartial, it shall be the Business of this, and future *Whipping-Posts*, to satyrize all such as deserve it. I profess my self a *Son of the Church*, but will never whip a conscientious Dissenter; and a true Churchman will meet with as kind Treatment; for I am none of those that have either Respect to Persons or Parties: I despise Bigots of all Religions, and shall make 'em all caper at *Dunton's Whipping-Post*, from GREAT Sack — ell down to that LITTLE, silly, spiteful, interloping Scribler, the *British Apollo*; nor shall I think the *Man of Quality*, and his kept Miss, above Correction, whilst they live in that scandalous Sin of Adultery, for a STAR, or a shining Title, will exalt and adorn my *Whipping-Post*, and convince the World that my *War with Vice and Error* is no Mock-Reformation, but a real *Whipping-Post*, to correct and amend the Age.

And here, to oblige the Reader, I'll tell him what Persons and Things I intend to lash in my several *Whipping-Posts*.

All Atheists, Cowards, Strumpets, Usurers, Scolds, and all Detractors whatever, shall dance at my *Whipping-Post*; but more especially such Authors that (like the *British Apollo*) are dull, ignorant, false, and impertinent.

I shall lash all the ridiculous Customs, Dresses, Sayings, &c. in England, Scotland, Ireland, and other Parts of the World.

Tunbridge, Epsom, and the new Play-house shall be all brought to my *Whipping-Post*, not one Actor, Rake, or Comedy, shall scape whipping, for 'tis Time to correct the Play-house, when the *British Apollo*, (to revive the sinking Credit of his Weekly Paper) does endeavour to recommend it, by promising to insert in it, the *Prologues* and *Epilogues* to new Plays. — (Good God, what a Casuist is this to reform the Age, and to direct our Consciences!)

There be other Subjects I design for the *Whipping-Post*, which are so very new and uncommon as I think not proper to give an Account of 'em here, but will rather surprise the World with their Novelty.

So that you see, Reader, I have erected a *Whipping-Post* in good Earnest, and resolve every thing that deserves Correction shall have it; and for that Reason (as *Dunton's Whipping-Post* is a general House of Correction) M. Smith shall be the first Offender I'll lash; for tho' I can't say he is a vicious Fellow, yet I can prove him a dull, ignorant, false, and impertinent Scribler, and shall be here jerk'd for a little Sport to the Men of Sense.

Then know, Sir Fop, (for en't your gawdy Waistcoat a Jest to such as think you — a poor, craz'd, paltry Author?) that scribbling is the Air I breath in, and as I have drawn my Pen, will never put it up whilst I have one Enemy, or you continue to interlope with the *Question-Project*, which was first and entirely mine; and for that Reason I shall now tie you to a *Whipping-Post*, as a Post of the greatest Shame is the fittest Place to correct a Coxcomb; ('tis a Complement your good Manners taught me when you call'd me *impudent Fellow*) and therefore, Smith, as your Offence is Slander and interloping, you shall be well lash'd with the Rods of Truth and Honesty, and I'll never jerk you with any other: But as your Abuses have been intolerable, I can scarce whip you enough with these; and by that Time I have re-answer'd all your Questions, all that subscribe to the *British Apollo* will be of the same Opinion; for if they do but read *Dunton's Oracle*, and believe their Senses, they'll soon find you stand somewhat above the usual Level of *Grub-street* Authors, in Dulness, Falshood, Ignorance, Slander, and Impudence. Your Character seems besprinkl'd with a great many Singularities, you are a proud, whimsical, silly, blundering, conceited Fop, a *British Jest*, a walking Farce; for you told me in one Letter, "Were it not more for Reputation's sake, because you wou'd not be look'd on as the Author of light Matters alone, you wou'd not insert another noble Subject, for (adds our pious and grave Casuist) Farce rides triumphant."

So that the *British Apollo*, from his own Confession, has a Vein of *Fack-Puddingism* running thro' all his Papers, and therefore I thought it not improper to sprinkle here and there somewhat of the *Blew Facker*, and to Merry Andrew my Character of him, that *Dunton's Whipping-Post* might be agreeable to the Matter it treats of.

Thus you see, Reader, what a *Blessed Oracle* 'tis you consult when you send to the *British Apollo*, neither am I prejudic'd when I assert, that a wiser Man, and less abusive Coxcomb, than M. Smith, has been beg'd for a Fool; for I shall prove, (by re-answering all his Questions) that if his Design, in his *British Apollo*, had been to demonstrate to the World how dull, ignorant, false and impertinent



tinient it was possible for a Man to be, his Answers to Questions cou'd not have done it more effectually; and if I don't prove this to be the true Character of M. Smith before I have answer'd Half his Questions, I'll fairly own that *Dunton*, and not *Smith*, is that paltry, craz'd, and ignorant Scribler here describ'd: But I have prov'd this Charge of Ignorance, &c. in the very first Question I have re-answer'd in this Paper. Then let the World judge what an impudent Rattle he is, to treat me with such Contempt in his Weekly Libels: But more of this when I come to tie him a second Time to the *Whipping-Post*, for that I may shew you a little the *British Apollo* (or rather *Merry Andrew Casuist*) in his Talents, Stile, Arguments, and Humour, I'll condescend to tie him him once more to *Dunton's Whipping-Post*; and the Rod with which I shall then jerk him, is— *A Letter to the Interloper, or British Apollo, proving him a dull, ignorant, false, and impertinent Scribler*, and that there is at least Two Hundred notorious Falshoods in his late scoundrel Reflections on *Dunton's Oracle*; which Letter (being all forreign to the Business of answering Questions) shall be reserv'd 'till I have no better Employment than to present the World with the Character of a living Farce.

### The Casuistical-Post, or Athenian Mercury.

**Q**uest. By whom were departing Souls adjudg'd to their final States, when God the Son was upon this Earth, seeing the Assurance is express, Joh. 5. 22. the Father judgeth no Man, but has committed all Judgment to the Son?

**Ans.** The Author of the *British Apollo*, See Vol. II. Num. —. has publish'd his Sense upon this Question, and to avoid the Difficulty, has been pleas'd to deny that a particular Judgment has any Foundation for it either in Scripture or in Reason, and that it wou'd destroy the Necessity of a future Judgment. On the other Hand I undertake to prove that a particular Judgment has so much Foundation for it in Scripture, as to render it exceeding probable, and that to leave departed Souls only in a State of cheerful Hope, or horrible Expectation, as that Writer has express'd himself, wou'd tend to weaken the powerful Sanctions of the Redeemer's Law, by dispiriting the Joys of dying Believers, and abating the Fears of ungovernable Sinners.

If departing Souls do immediately enter upon their final States of Reward or Punishment, 'tis necessary that a particular Judgment be effectually granted, but departing Souls do immediately enter upon their final States of Reward or Punishment, therefore 'tis necessary that a particular Judgment be effectually granted. To assign over to Reward or Punishment with Authority are judicial Acts, and where those are there is Judgment; so that the Consequent of the Major must follow upon the Position of the Antecedent. The Assumption remains to be prov'd, which is this, but departing Souls do immediately enter upon their final States of Reward or Punishment. If the Narrative, or the Parable of *Lazarus* and the condemned *Sensualist*, represent Matters truly, if it was spoke to instruct and not to deceive, then departing Souls do immediately enter upon their final States of Reward or Punishment, but the former is true, therefore the latter must be so. Luke 16. 22, 23. And it came to pass that the Beggar died, and was carried, by the Angels, into Abraham's Bosom: The rich Man also died and was buried; and in Hell he lift up his Eyes, being in Torments. Immediately are these Souls represented consign'd to their final Reward and Punishment,

which must be upon a judicial Decision. St. Stephen saw Heaven open'd, and he pray'd, Lord Jesus, receive my Spirit, i. e. Lord Jesus, to whom the Father has committed universal Judgment, receive and judicially acquit this Soul of mine. Need I add, with Reference to sanctify'd Souls, how immediate and necessary the Opposition is represented, between their Presence with the Body, and their Absence from the Lord, and their Presence with the Lord and Absence from the Body? 2 Cor. 5. 8. Phil. 1. 23. The Voice proclaim'd, Blessed are the Dead which die in the Lord, ἀπαύστην, from this Time. Rev. 14. 13. The separated Spirits of Believers are stil'd πνεύματα δικαίων τετελειωμένα, the perfected, or finish'd Spirits of the just, both as to Holiness, the Qualification, and as to Blessedness, the adjudg'd Reward. Heb. 12. 23. Upon the whole, to be admitted into Heaven by the righteous universal Judge, to receive the Prize at his Hands, and on the other Side, to be deliver'd up into the Strokes of everlasting penal Justice, are consequential upon a judicial Process, and something more than the meer Judgment of Conscience, they are different Things from cheerful Hope, and horrible Expectation.

This particular Judgment don't remove the Necessity of an universal Judgment. The solemn universal Sentence of the Judge, at last, when Souls shall be re-united to their Bodies, will determine the whole Person formally to its everlasting State, and this Province will be honourable to the Redeemer of the World. Upon that Sentence will follow the Surrender of the Kingdom into the Father's Hands, when King Messiah shall have subdu'd or sav'd a whole Race of Creatures. To tell the World that the Judgment of Conscience, and a cheerful Hope shall be all the Heaven the sanctify'd Soul shall have 'till the last Judgment, wou'd be, in the Face of all this Evidence, to damp the Joys of dying Believers, who upon Scripture Grounds, expect to lay aside the Crutches of their Hopes, and to receive the fullest Assurance from their Redeemer and their Judge. What a tolerable Interval wou'd wicked Sinners hope for, if there shou'd be nothing but Expectation 'till the final Judgment! They may hope that they won't forget in the unseen World, their old Artifice of putting far from 'em the evil Day.

I now refer my Judgment to the judicious Reader to be compar'd with the loose Answer of the *British Apollo*. Having determin'd, upon these Reasons, in Favour of a particular Judgment, my Answer to the Question may be taken up thus. I look upon those Words, ἀλλὰ τὸ πᾶν κρίνει ὁ υἱός, But has given all Judgment to the Son, to refer principally to the universal Judgment at the last Day: But in whatever Latitude the Words be expounded, they must not be taken to exclude God the Father from the Province of Judgment. Notwithstanding this express Declaration, you find that God the Father is stil'd the Judge of all, Heb. 12. 23. Departing Souls, when our Saviour was in this World, had their particular Judgment from the same Hands they have now. Personal Union with the Humane Nature, and his Presence in our World, did not lay him under Incapacity for discharging the Office of supreme Judge, but he, in Concurrence with his Father, determin'd then the final States of departing Spirits.

**Q.** Why are the Moments of Time call'd Seconds?

**A.** I suppose the Querist intends to ask, that seeing a Minute is divided into sixty Parts, why are those Parts call'd Seconds, Moments, in the common Use of that Word, having no determinate Idea? However, when Seconds are added, the Notion becomes distinct. An Hour is first divided into sixty Minutes, secondly, every Minute is divided



divided into sixty Parts, and therefore are these Parts call'd Seconds, because they are the Product of the second Division.

Q. What is the Light which we seem to see when the Eye meets with a Blow?

A. That Light is a Body, the Refrangibility and progressive Motion of it do prove sufficiently. Whatever Shape or Texture the Particles of it may have, yet without Motion it does not produce the Sensation of Light in the Brain. We suppose therefore a Quantity of this Matter to be lodg'd in the Humours of the Eye, and their Pores. The Force of the Blow puts it into a sudden Motion, which moves the Optick Nerve, and causes the Sensation of Light. The Force of the Blow, by which the Humours were compress'd, ceasing suddenly, and the Humours expanding themselves into their proper Figures and Scituation, the Optick Nerve is no longer disturb'd, and the Sensation dies.

Q. Pray what is the Reason that we, who are a free People, shou'd practise the impressing of Men for the Publick?

A. 'Tis none of my Province to direct the Legislative Authority, but it has been the hearty Wish of a great many good Subjects, that easier Measures were taken. The poorer sort of Men are generally too fond of their Ease, and their native Country, to enter themselves Volunteers in Her Majesty's Service, and much better were it that every Mother's Son shou'd be impress'd, than a French Pretender shou'd bring his Ends about. The valuable Designs of this War, the restoring the Balance of Europe, the supporting Her Majesty's Title to the Crown, and securing the Protestant Succession, are in the fairest Way of Accomplishment, and I hope in a little Time the Necessity of impressing Men will be over. Those who by Law can be impress'd, are such as their Country may very easily dispense with, and generally such as wou'd be singled, were it left to the Judgment of every Parish to chuse their Number.

Q. Why shou'd one End of a Perspective make Objects appear so much less than the other?

A. When Objects appear less thro' a Perspective, the Concave-Glass is turn'd towards them, in which Case the greater Divergency of the Rays of Light suffers the Eye to see only a small Area; but when the Concave-Glass is inverted the Appearance of Objects is magnify'd, the converging Rays composing a Focus much nearer. As to the Distances of the Foci, both in Convex and Concave-Glasses, I refer you to the admirable *Dioptrica Nova*, writ by the ingenious Mr. Molineux of Dublin, whose Correspondence with Mr. Lock has produc'd those familiar Letters which are now made publick.

Q. What is the Reason that Pendulums of the same Length won't vibrate Seconds in all Degrees of Latitude, and as well at the Equator as at any given Distance toward either Pole?

A. Pendulums of the same Length, i. e. measuring from the Point of Suspension to the Centre of the Ball, won't vibrate Seconds in all Degrees of Latitude, and as well at the Equator as at any given Distance from it towards either of the Poles, because of the Elliptick Figure of the Earth. The Pendulum will require a greater Length, to vibrate Seconds, where the Power of Attraction, or Gravitation, is less, and that must be at and near the Equator, i. e. at and near the Extremities of the greater Axis of the Earth's Ellipsis. The Equatorial Diameter of the Earth being longer than the Polar Axis about Thirty Four Miles, according to Sir Isaac Newton, which Figure must necessarily be put on by the Earth, if ever it revolv'd in a fluid State round its Polar Axis.

Q. I find a Question in the British Apollo, why a Stone thrown into stagnant Water makes a globulous Undulation? I wou'd know whether the Expression be Sense or no.

A. Globulous Undulation in that Case is absolute Nonsense, and 'tis uncorrected by the Author.

Mr. Dunton,

Exon, Feb. 16. 1710.

YOUR Athenianism having met with a general Applause in these Parts, I, as a Traveller, staying in the City so long, to view the Varieties thereof, your Book being recommended to me by two or three ingenious Persons, as worthy of my Perusal, I accordingly bought it, and found not only all that I was promis'd, to my great Satisfaction, in some Points, but in your more serious Subjects I found a peculiar Way of writing worthy of so ingenious a Man; and understanding that in six Months Time you will publish the second Volume of your Athenianism, (about which Time I shall return to London, my native Place, and common Habitation) I desire you wou'd print an Answer to the following Question in your second Volume of Athenianism, and not in Dunton's Oracle, seeing that I being from my native Place, and so far distant, shall not have the Opportunity of purchasing your Weekly Papers, and so not reap the Benefit that otherwise I might have, in your solving such a mysterious Question. Sir, hoping you will gratify your Friend so far, I remain—

Your Friend and Servant,

PHILARETUS.

My Question is, How is a Loadstone generated, and when found out, and what are its wonderful Effects?

A. I am so thoroughly sensible how little my Writings deserve that great Character that is here given of 'em, by a Gentleman now in Exeter, and wholly unknown to me, that I even blush to insert the Character he here gives of Dunton's Athenianism; tho' Reader, I solemnly assure thee (and the same will be testify'd by my worthy Friend, Mr. William Lutwich) I have inserted the Letter just as it came by the Post. However, common Modesty had oblig'd me to burn the Letter, had not the Publication of it been a necessary Vindication of my Character and Writings from the dull, ignorant, false, and impudent Reflections that were lately cast upon both by that impudent Fellow, the present Author of the British Apollo; and if I live but 'till next Saturday I'll prove this his true Character, and in so plain a Manner, that all his Quarterly Customers (if they'll pursue their Interest) shall drop him at once; for I shall in my next Post fairly lash and expose him in all his ridiculous Colours; and after I have done this, (as Personal Reflections are foreign to the Business of answering Questions) I shall take no further Notice of this scoundrel-Writer, but only to shew the Necessity and Justice of re-answering all the Questions he has yet publish'd.— But to return to my Exeter Querist, who desires to know— How a Loadstone is generated, and when found out.

The Loadstone is a Stone found in Iron Mines, not much different from the Nature of Iron, wherefore the Particles which proceed from the Loadstone, have a Kind of Agreeableness with the Pores of Iron; so these small Corpuscles going out of the Loadstone, and meeting with the Iron in the Way, do rush into the Pores of it by Troops; but because all cannot enter at once, a great many remain without, and these are as strongly beaten back



back by the Particles of the Iron which they meet with, as if they were of the Number of those Corpuscles, which being at Liberty, do return of their own Accord, which at length do send these by a reflexive Motion to the Loadstone whence they first came: Hence it is that Iron is drawn toward the Loadstone, principally by the Agitation of those minute magnetick Corpuscles mov'd in the Concavities of the Iron, and being shaken together by the sundry Motions of those Corpuscles which are twisted one within another, those Corpuscles which do return by Reflection, are complicated and annex'd to those which are in the Pores of the Iron, or else have pass'd them thro', and cannot be return'd or mov'd towards the Loadstone, unless they draw along with them those Corpuscles to which they are annex'd, and which cannot follow, unless by their Motion the Iron be carry'd with them; so the Iron follows, and is mov'd towards the Loadstone, except the Iron be bigger than the Loadstone, for then the Corpuscles which proceed from the Loadstone are not so many, nor by Consequence so powerful, as to draw the Iron, or the Impression which they make upon the Iron is not strong enough to cause a Reniteny to pass that Side by which they ought to be beaten back.

This is the Reason that the Loadstone draws no other Body but Iron, because other Bodies do not return the Atoms, neither are their Pores well fitted for those Magnetick Corpuscles.

By the same Reason it does appear that the Loadstone ought not to approach to the Iron, but the Iron to the Loadstone. It may be said, that hard and solid Bodies, such as Iron is, cannot emit such a great Number of Corpuscles as other Bodies, which like the Loadstone, are less solid, and more porous. Also there may be a Reason given why the Loadstone being rub'd with Garlick, or Oil, doth not so easily draw Iron to it, especially if you also rub them with it, because these strange Corpuscles, by their Oiliness, do hinder the Emission of the Corpuscles out of the Loadstone, and also their Entrance into the Pores of the Iron, and do break their elastick Force.

We may observe many other Effects of the Loadstone: As for Example, That Iron put upon a Table, is mov'd by the Virtue of this Stone which is plac'd under the Table, for it is certain that the Spirit, or Corpuscles of the Loadstone, which moves the Iron, penetrates thro' the Vacuity, or Pores of the Table, as if by small and invisible Threads it had been ty'd to the Loadstone: It is the same Thing if the Table be of Marble, or Glass, provided it be not greasy, nor too thick; which proves the Porosity of Bodies.

We see another Effect of this Stone in a Needle, which being touch'd by it, always turns towards the Pole, I suppose for this Reason, because there are whole Mountains of Loadstones found under the Poles, dispersing their Spirits thro' the universal World. Spirits which are entangl'd with those, which do adhere to the magnetick Needle, whose Force is lessen'd, as the Spirits of it are dissipated; especially if the Compass be set in a Place where there are Pieces of Iron, to which the Spirits stick, and leave the Needle, which had taken no greater Quantity of 'em than what was requisite, according to its Capacity.

That which is most wonderful in this Stone is, that we see it draws Iron on one Side, and rejects it on the other, so that it appears in every Loadstone that there are two Poles of the World; the North Pole attracts Iron, the South

Pole repels it; because the Spirit of the North Pole enters in at the Pores of the Iron, but the Southern cannot, for it strikes against the Iron, and drives back too much its elastick Particles.

A larger Account of the Loadstone expect in my Second Volume of *Athenianism*.

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